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CHANGES IN SPIRITUALISM.

The six months' intense depression caused by the Fletcher case, combined with the circumstance that all the physical mediums in London present almost the same phenomena, with all of which Spiritualists have long been familiar, have brought about a lull in the movement. A reaction always sets in in due time after such periods of depression, and the coming height of the London season will favour the turn of the tide, it being always a time of special activity.

A greater variety in the manifestations, as in America, is specially needed. In the United States are dozens of mediums who can obtain good psychographic phenomena in broad daylight, before critical witnesses, under conditions placing the fraud theory out of the question. Shortly before his decease, our respected friend, Mr. Epes Sargent, wrote from Boston of the beneficial work for Spiritualism these psychographical manifestations were doing in his country. They are good for the medium, because they usually occur under conditions which raise him above suspicion, and they do not temporarily lower his vitality to a tithe of the extent of dark circle phenomena. They are good for inquirers, the manifestations taking place in full light, and being clear and convincing. For the reasons just stated they are also good for the movement at large; but, in addition, they would give facilities for experimental research we do not possess at present, darkness being an absolute bar to the investigation of several points connected with the physiology of mediumship; yet in the study of the physiological branch of the subject, there is more hope at present of obtaining valuable new knowledge, than in any other department.

The few trance mediums in London rarely give inspirational utterances equalling in quality those of Mr. Thomas Lake Harris, in his *Lyric of the Golden Age*, or calculated to interest the more educated classes. Those who can give good evidence of spirit identity are doing valuable work, and more of such mediums are needed.

Healing mediumship, psychography, spirit

identity and mesmerism, are branches of Spiritualism to which all workers may with advantage turn their attention at present.

The religious aspects of Spiritualism pre-eminently deserve attention. Why have we no organisations devoted to works of charity and self-sacrifice? How is it that more of the devotional aspect is not presented publicly in Spiritualism? Why are not more good feeling and personal self-sacrifice brought to bear in the softening down of internal dissensions?

"By their fruits ye shall know them," and that system which evolves the highest spirituality and morality, combined with the largest self-sacrifice, will disseminate the truest religion, and do most good to the world, whether its name be Spiritualism, Ecclesiasticism, or Sanhedrinism. Until men or systems have redeemed themselves, they are in a poor position to attempt to redeem others, and we should endeavour to take the lead in the directions suggested herein.

A SIXTH SENSE.

PART II.

BY FRANK PODMORE, B.A., OXON.

So far as I have seen, the only explanation offered by physiologists of the phenomena observable in this abnormal condition is somewhat as follows: the somnambulists say they differ from a dreamer chiefly in that his dream is consistent, and that he has the power of acting it. He is a dreamer under the dominion of some powerful and isolated idea, which not only governs all his actions, but regulates the admission of all sensory impressions. If his eyes, when open, appear sightless, his ears deaf, his skin insensate, it is because they respond only to stimuli which are germane to the dormant idea, and are absolutely unaffected by any others. Now, in consequence of the total abolition (in most cases) of one form of sensory activity, that of sight, and the partial inhibition of others, the power of what remains is so exalted—in the same way, and in the same proportion, that the muscular activity is exalted—that the somnambulist receives and interprets impressions of hearing and touch, to which he is insensible in his ordinary condition. The vital force, which in his waking moments is distributed over x forms of sensory activity, now, when a forms are suppressed, is concentrated on $x-a$ activities. In this way is explained the power indubitably possessed by somnambulists, of threading their way untouched through a room full of furniture, or of walking along a wall or a house-roof. Of the sense im-

pressions by which we direct our movements, one class—those entering by the eyes—are here entirely suppressed. But their suppression only intensifies the delicacy and vividness of those that remain:—the impressions, to wit, of touch, together with their somewhat obscure sensations, commonly called, of the muscular sense, and certain impressions, which are supposed to aid us in maintaining our balance, and are assumed to be received by the organs called the semicircular canals. Now, though this explanation may serve to account for a few selected facts, it is so obviously inadequate in view of others of the phenomena above mentioned—reading in a closed book, for instance—that we need not proceed to discuss it further. That is all the help in solving the problem that physiology has given us as yet. For if there is anything that does not fall within the scope of this hypothesis, it must be set down either to deception on the part of the clairvoyant, or to inaccuracy on the part of the observer.

The explanation more or less avowedly adopted, it appears, by most Spiritualists, is that which has received clear and concise expression in the following sentence, which is quoted by Mr. W. H. Coffin, as the opinion of a distinguished physician.* "Somnambulism is, I conceive, a misnomer: the condition is one of 'Spirit-life,' and might be called Pneumatambulism, if such a word is grammatical. The so-called somnambulist is preternaturally wide-awake, and sees by the soul or spirit directly, without the instrumentality of the 'bodily eyes.'" Well, of course, that may be so. We have no warrant for denying its possibility. But if it is so, it is not a question for scientific examination or experiment in this sense at all. The phenomena may be valuable as demonstrating the existence of soul, and certain properties of soul, in relation to matter. But we can only reason about such means, and organs, and instruments, as we are familiar with; soul-vision if it exists, is a thing to be known and thankfully accepted. But its very nature precludes, at present, anything further. To discuss the conditions and limitations of it, would be as profitable as to wrangle about the colour of the rocks on the other side of the moon, or the nature of that newest "Open Sesame" of Spiritualists—the Fourth Dimension.

There is a third hypothesis to which Serjeant Cox and others who think with him incline. Admitting, with the Spiritualists, the reality of

Spiritualist: Nov. 29th, 1878, p 259, ad fin.

all these phenomena of super-sensuous perception, he endeavours with the physiologists, to find an explanation for them in the known or surmised structure of this complex of adaptations, this mechanism of infinitely various action and reaction what we call the human body. In other words, he assumes the existence of a sixth sense. But in Serjeant Cox's hands this sixth sense seems hardly less of a *Deus ex machinâ*—than the hypothesis of direct soul-vision—with which indeed, he verbally, if not in thought, appears to have not unfrequently confounded it. He can suggest neither medium of communication, nor organ to receive the impressions, nor yet, most important of all, any means by which the supposed sixth sense might have been trained to the intuitive discrimination and recognition of its objects. And the only apparently analogous indications of an unrecognised sense which he can find amongst the lower animals, appear in the light of recent discoveries to be susceptible of an interpretation which will do nothing towards advancing his theory. Serjeant Cox adduces as evidence of the same or a similar power of super-sensuous perception (in the sense of perception by other than the known senses) the curious faculty possessed by many of the lower animals, from crustacea to dogs and horses, of finding their way back to their homes across immense distances, even when they have been precluded by being shut up in a box, or by being drugged into insensibility, from taking note of the route by which they may have come. And he suggests, that the sensory power which enables them to do this, may be the same which the clairvoyant employs in the performance of his marvellous feats.

There are in the internal ear of man, and the higher vertebrates, certain organs called the semicircular canals. There are three of these on each side of the head; in each triplet each separate canal lies in a plane at right angles to the other two. The canals are simply hollow C-shaped excavations in the solid bone, communicating by the free ends with a cavity, which is common to all these rings. Canals and central cavity are alike filled with a fluid, in which floats a membranous bag or lining, itself, again, partially filled with fluid. Now every motion of the head causes movement of the contained fluid and its floating otoliths, and the movement thus caused is, of course, communicated to the ultimate nerve fibres which are distributed upon the membranous lining spoken of. It was formerly supposed that the labyrinths formed

simply a part of the organ of hearing. It has also been conjectured that they keep us apprised of the position, and of the movements of the head, and so aid us in maintaining our balance. M. Cyon supposes that their peculiar arrangement in three planes perpendicular to each other, bears some relation to the three dimensions of space, and that the impressions derived from these organs form the basis of our conceptions of space-relations—an answer in short, to the "where is it?" which we must ask of every sensation. It has further been suggested by Charlton Bastian, I do not know if by any other, that we may find here an explanation of Mr. Cox's problem. The movements of the fluid in the labyrinthine canals of a dog carried 50 miles from its home would all, it may be supposed, be communicated by the nerves to the brain, and there registered, and the dog would thus have a complete record—not necessarily a *conscious* record of his journey, but to guide his homeward footsteps over an unknown country. But it is obvious that no impressions derived from the semicircular canals will explain the facts of clairvoyance.

But after all, the real difficulty is not to find organs for one new sense—the semicircular canals were well-known to physiologists long before their functions were suspected—nor yet to find a medium for conveying impressions from external objects to our sense organ, when found. We have not yet discovered the medium through which the attraction of gravitation works, and the luminiferous ether itself is no more than an entirely probable but unverified conjecture. The real crux is to account for the fact that the perceptions of this hypothetically new and untried sense are, to all appearance, just as intuitive and as independent of any conscious process of inference and comparison, as are the perceptions of vision and touch. It is no doubt this seeming immediateness of the perception, that has led Spiritualists to adopt the view that the perception is spiritual.

SCIENCE LECTURES:—A course of Four Lectures on Geology and Palæontology will be delivered by Dr. Carter Blake, of 28, East Street, Queen Square, London, (Late Lecturer on Comparative Anatomy and Zoology, Westminster Hospital) at the Natural History Department, British Museum, Cromwell Road, South Kensington, as follows:—1. Monday, May 9th, 11 a.m., Fossil Mammalia from Europe. 2. Wednesday, May 11th, 11 a.m., Fossil Mammalia from India, America, and Australia. 3. Friday, May 13th, 11 a.m., Fossil Birds. 4. Monday, May 16th, 11 a.m., Fossil Reptiles.

A FEW FACTS CONCERNING THE KABBALAH.

The Kabbalah existed as a doctrinal system before the Hebrew Sacred Scriptures.

The scope of this science was the creation—its aim, to teach man the meaning and value of his own life.

It was written, after the method of those days, in the oracular form; that is to say, each doctrinal statement was greatly condensed, according to established rules, and expressed in alphabetic symbols, or word-signs, either of which represented several words, that it might be read in more ways than one.

Hence, each written formula was a *memoria technica* and reminded the reader of the doctrine that had been communicated to him with it.

But as a *memoria technica* it embodied the full Kabbalistic doctrine in a concentrated form; and this was why it could, and was intended to be read in more ways than one.

Now the Kabbalistic method of teaching—which was the scientific method of the day, and therefore not peculiar to the Kabbalists—was to adapt their doctrine to the capacity of the mind of its would-be recipient.

Hence they imparted it as a simple narrative of order and sequence to the cursory inquirer; as a statement of method and design to the advancing student; and as a full expression of the meaning of the whole to those willing and able to receive the same.

Under the oracular system of writing, these several forms were comprised in a single formula, so that in reading the Kabbalah the cursory inquirer found his simple narrative of order and sequence; the advancing student the further statement of method and design; and the instructed Kabbalist the full expression of the entire doctrine.

And yet each of these several classes of readers read the same scientific formulas.

Each of these formulas was thus a scientific, it might even be said an artistic, composition; while the method of writing, through which they were expressed, was a genuine art, requiring skilful and practised scribes.

In consequence of this, learning to read was in those days not a mere mastering of the alphabet and orthography of a language that was understood, as is the case now. On the contrary, knowledge of the alphabet was but a preliminary, the reading of each separate work having to be imparted, word by word, to the student by one fully instructed in the same—because the vowel-sounds were withheld from the text; and no one could impart the full teaching of the Kabbalah who was not versed

therein—each having but the power of communicating the reading he had received.

Now, the several readings of the Kabbalah were idiomatic readings; that is to say, each in succession was a natural reading of the formula—a reading which could suggest itself to, and might be seized by, a duly qualified earnest and persevering student, as there was nothing forced or arbitrary about it.

The peculiarity of this system is thus seen to have been that it was a natural system, just as the science handed down with it was a natural science. Nor is this surprising, for the primitive Kabbalists dealt solely with natural science, and their teaching was an exposition of the teachings of nature.

The objection to the oracular method of writing was, that doctrines so handed down were liable to be misunderstood, misconceived, and misinterpreted by those not familiar with them, or reading them through pre-conceived views; and hence to be misrepresented, mutilated, and corrupted, and then superseded by, and lost sight of, in supplanting, personating, counterfeits. And this is precisely what happened to the Kabbalah.

In the course of time the primitive Kabbalah passed into the hands of spiritualising teachers—teachers under the control of spirit guides.

These, taking a wholly different spiritual view of creation, spiritualised, personified, and finally deified the natural forces and agents of the primitive Kabbalah; and so reinterpreting them, embodied its mutilated fragments in their writings, to transfer to these the authority of the venerable and venerated records they thus appropriated and preserved; and this was how the Kabbalah found its way into the Hebrew Sacred Scriptures.

This course was suggested to them by the oracular form of the Kabbalistic formularies, in which one doctrine was underlying another, so that looking for, they were able to persuade themselves they could discern, and believed they had discovered, the spiritual sense they sought, which they henceforth claimed to be the original teaching; but the difference between their renderings and the genuine Kabbalistic readings was, that the pure idiomatic utterances of the primitive Kabbalists disappeared in arbitrarily-devised adaptations.

To carry out this change, the spiritualising Kabbalists were obliged to modify the archaic text of the ancient Kabbalah, and the modifications they introduced formed the groundwork

for what ultimately became the Masoretic or pointed Hebrew text.

In the wake of the spiritualising came the occult Kabbalists.

These also were in the hands of spiritual and supernatural guides, but they differed from the spiritualising Kabbalists in this, that they sought to acquire and use supernatural powers.

Like the spiritualising the occult Kabbalists also sought to gain authority for their doctrine by grafting it on to the ancient Kabbalah through the Hebrew S.S.; but they soon found they could only do this by transmuting the Hebrew text.

To do this they devised special ways, the use of which required a special training.

Hence the persons trained to the use of these ways came to be called Kabbalists, and the science which through these devices they imputed to the Hebrew S.S. the Kabbalah.

The ways these Kabbalists devised for imputing their doctrine to the ancient Kabbalah were ingenious, but with the exercise of all their skill, which was great and well directed for the purpose, they could not disguise their true intent—which was to change the letter of the sacred Hebrew text in order to transmute its teaching: for

1. Through the numerical value of the alphabetic letters they substituted words of equivalent numerical value one for another.

2. They made each letter of a word the initial of an independent word; thus of the elements of a single word constructing a whole sentence.

3. They formed the initial and final letters respectively of the several successive words of a sentence into other separate words; thus out of one sentence constructing another.

4. They combined two or more words into a single word.

5. They divided one word into two or more.

6. They divided the consecutive letters of a sentence into a different series of words; thus converting it into a wholly different sentence.

7. They arranged the words of sentences held to contain a peculiarly recondite meaning, letter by letter in diagrams divided into squares, so that they might be read in lines either vertically, up or down, or horizontally, from the right or left; and sometimes even diagonally.

8. They placed the words of several sentences letter by letter over each other, and

then formed a series of words of the letters standing one above another.

9. They changed the letters of words by way of anagram, and thus obtained new words constructed of wholly foreign elements; and for this purpose had fixed rules and anagrammatic alphabets.

Now all these methods of treating the Hebrew text of the S.S., with others that need not be noticed, are simply so many ways of altering that text by substituting another piecemeal for it—to make it seem to yield doctrines which otherwise have no connection therewith.

It thus appears—

1. That the primitive Kabbalah of the archaic text imbedded in the Hebrew S.S., which embodies the principles of the science of nature held by its framers, is the true Kabbalah—the Kabbalah whose presence in this way in those scriptures, causes them to be the basis of all Kabbalistic studies.

2. That the Spiritualised Kabbalah is an arbitrary interpretation of this original Kabbalah—an arbitrary interpretation fastened on to the archaic text thereof, in order by a spiritual impersonation of the same to identify itself with and so assume the authority of that which it personates.

3. That the occult Kabbalah transmutes that text, in order by a dissembled derivation therefrom to acquire a seeming though spurious association therewith; so that the spiritual and occult Kabbalah have assumed the title and fastened themselves on to the text of the primitive Kabbalah, in order to usurp the authority of the same.

The Kabbalah treated of in such works as those of which the readers of the *Spiritualist* have recently been favoured with a list, is a hybrid compound of the spiritualised and occult Kabbalah, and generally regarded as a Hebraicised form of neo-platonism; and is held by the best authorities not to date farther back than the twelfth century of the present era, though some, who think they see traces of it in the Talmud, would throw its origin back to the second century.

The great lessons which modern Spiritualism has enforced are that absolute certitude is unattainable in any branch of human knowledge; and that no authority should be given to any teaching which it does not derive from its own intrinsic merit.

M.D.

9th April, 1881.

MR. E. W. WALLIS contemplates a lecturing tour in America.

CLAIRVOYANCE IN PUBLIC.

Last Sunday night at the close of a Spiritualistic service at the Ladbroke Hall, Notting Hill,

Mr. F. O. Matthews, walking to a particular part of the hall, said: I see a spirit hovering over the heads of the sitters here; he says "Tell my brother I am here; I desire to let him know that I still live; John Wright is my name, and I am trying to prove the reality of immortality."

A man near, said: Glory be to God! That is my brother, honestly and truly.

Mr. Matthews: I hear a voice coming from this side of the hall, saying; "Tell her that I still live and am often with her, and that my children dwell with me in our spiritual home. Tell Myra that I still live. The separation of my spirit from my body took place miles from here, in India."

A lady: I recognise that.

Mr. Matthews: Did you have a husband who passed away in India?

The lady: Yes.

Mr. Matthews:—One here says, "Tell him my name is William Morris."

A listener: It's my brother.

Mr. Matthews: His face is veiled and his dress is not a pure white. There are dark colours in it, signifying that he is still in a state of progress.

Mr. Matthews: Here is one who suffered, I think, in passing away from the body. The man was partly mutilated by a train. The lower part of his body has been amputated; he did not die from that, but from a crush he received in work. He calls himself William. Do you recognise him?

No answer.

Mr. Matthews: I find that manifestations usually occur over people who are most sympathetic with the medium, yet are intended for people in another part of the hall. If anybody understands it, I should be glad if he would speak.

No answer.

Mr. Matthews gave one or two other descriptions which were recognised. In one case a listener said he knew "Fred," the person described, but was not aware that he had passed to the other life.

Mr. Matthews responded that he saw him, but could not state whether he had passed away from earth-life or not. "Fred" once had dark hair like that of the medium, but afterwards it was cut short and became grey.

During recent years Mr. Matthews has

given dozens of such public delineations in London, Newcastle, and the North of England.

DR. SLADE IN WASHINGTON.

Dr. Slade has forwarded us a recent copy of *The Washington Daily Post*, containing a long report of a *séance* at which one of the editors of the *Post* was present; also Mr. C. H. H. Bullock, of Providence, a friend of the said editor, and a literary lady, Mrs. F. W. Chesebro, of New York, niece of the late Secretary Seward. The sun was shining into the room throughout the *séance*, which was held on the 13th of last month.

The following are some of the phenomena witnessed, as described in the *Post*:—

"Dr. Slade has been in this city all the winter, giving *séances* at his house, No. 238 West Thirty-fourth street, but in so quiet a way that the public have known but little about him. The experiments or manifestations, to say the least, are exceeding perplexing and the shrewdest person is unable to detect any fraud, if fraud there be. The writer was invited one afternoon this winter to witness a few phenomena at Dr. Slade's house. It was a bright, sunny afternoon, and the light fell strong and full in the room where the Doctor sat, in front of an ordinary fall-leaf table, with a window at his back. Sitting down at the left side of Dr. Slade, he turned the table for inspection, also two slates lying on the table. Placing our hands on the table in contact with each other, there almost immediately ensued a perceptible current of electricity or spiritual communication and rappings announced themselves. In answer to the Doctor's question, whether his familiar would give specimens of slate-writing, the raps replied affirmatively, whereupon he produced two clean slates 10 by 14 inches in size, and placed on one a small crumb of slate pencil. Covering one slate with the other, with the pencil between them, Dr. Slade then clasped the two slates with his right hand and placed them on my left arm, holding them in place with his thumb above and forefinger below. His other hand was on the table covering my two. Almost immediately there was distinctly heard the noise of a pencil scratching as in writing. When the slates were removed and laid upon the table, on lifting one from the other, on the under slate was a written communication from my brother-in-law, signed with his full name, dead some dozen years. How it got there Dr. Slade alone knew, for it was utterly impossible to

detect any human agency. After this pencils wrote upon the slates, a chair walked away from the table, and the door of a clock standing on the mantel-shelf came off the hinges; the table at which we were sitting twice rose two feet from the floor, apparently of its own accord, an accordion held in one of Dr. Slade's hands, pressed firmly against the edge of the table, played several airs, and the slate was taken from his right hand, conveyed under the table and showed itself at the opposite side. While standing at the table with our hands on it, I was several times seized on the knee by what felt like a hand, with such force as caused me to jump. During this time there was no confederate in the room, nor concealed traps or appurtenances for communication with persons in the house.

"Dr. Slade says that his only agent is in the hands of an unseen power, and he does not know beforehand what is to be done; that he has been a medium ever since he was born; and before he ever heard of Spiritualism, he did many things without human agency, which unassisted he would have been unable to do. His manifestations are inexplicable by any theory of science or reason. It is well known that many of the most learned men in New York City are converts to this doctrine, and they are frequent visitors at Dr. Slade's rooms. Among the theatrical profession nearly all the prominent actors are Spiritualists, and when in the city are daily visitors of the Doctor. People of deep religious sentiment are converts to this doctrine, seeking through its agency for the light of revelation. Curiosity probably impels most of the visitors, and in seeing many believe."

THE NEW HEAVEN AND THE NEW EARTH.

BY CATHERINE WOODFORDE.

"And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away;"

"And he that sat upon the throne said, Behold, I make all things new."—Rev. xxi, 1—5.

"Sweet, ah, sweet, are the dead, with their silent eyes!" The *Dead!* To the eyes of one initiated, if ever so little, in the occult mysteries which are now becoming the mental property, and almost the daily by-word of the million, these two words open a vista wherein assemble the actors in a world of limitless extent, and emancipated from the thralldom of space and time. The world of causes, the world of beginnings, the world of real life, to which ours is but the scene of aspects, of shadows, of transience. That world which

rests upon our world of matter, as foot upon ground, continually pressing upon it to rebound again, knowing, in that movement of spirit flowing out into the fulness of ultimates, or accomplishment, the fulness and completion of life.

The Dead are our "gone before," our freed ones; are those who have risen from the graves of humanity, the tombs of Time, into the freedom of untrammelled spirit. Freed from the shackles of flesh, the only thing which really dies, these, leaving us behind still in the tombs of our mortal bodies, have floated, etherealised, into another world; a higher and more perfect mode of existence. They are the Living, as God and the angels live, in the light of Eternal Truth, in the warmth of Eternal Love, perfected through Time, its experiences and vicissitudes.

Our stand-point regarding the aspect of Death is completely altered on the earth. We have ascended nearer the mountain tops of knowledge, and that which, whilst still in the valleys of ignorance, wore to us a terrible appearance, now is seen to be but an open gateway, through which smile the inviting meads of another beautiful world; through which our enlightened conscious spirits, when we cast off our bodies, will spring with delight; and towards which, buckling on our armour, and girding up our loins for the battles of life here below, we steadily press forward, to grasp the reward which awaits us.

Through those open gates, with a vision cleared from the vapours of earthliness, we behold the actors in new scenes; some glorified by the angelic beauty obtained through many triumphs over the flesh here below; others still in the darkness and gloom of failure on the great battlefields of mortal life. We see that the higher ranks are ever teaching and helping the lower, and that there learning and progress exist as here. We see that the maimed, the deformed, and the dark, cluster nearest our earth, and find a foothold in the minds, in the soul-life of those like unto them in the flesh. These are the *only dead*.

Revolving through the vast cycles of Time, our little earth has passed through infancy, childhood, and youth, to adult age. Since she bore her human children, her surface has changed as they have changed; her destiny is involved in theirs, for she is only the cradle, the schoolhouse, the temporary battle-field, affording them opportunities. Finding one short earthly existence insufficient for the marvellous development of the spiritual man,

for obtaining the eternal heritage of divine sonship, these children return again and again into the embraces of their mother nature, until at length, conquering all of the lower kingdom, they grow into the necessities of the spiritual manhood. Those necessities are supplied from the fountain head of life, the Divine Fatherhood. It has become necessary that mankind on this earth shall "know all things," and Divine Providence throws wide open the gates of the temple of knowledge, and all who choose may enter in to explore the hidden things of His Wisdom. In olden times, the knowledge of the things of the spirit was held sacred from the profane vulgar, and guarded strictly by the learned priests who alone possessed it. All that is most sacred will still be guarded, for only the priest can obtain it; but the road which leads to the heights of spiritual knowledge is open to all men.

It is not only that we may hold communion with the so-called "Dead," but the higher ranks of those who have "gone before," moved on by the divine spirit of love, press down into every avenue open to them, that man may be roused from his long spiritual slumber; that his soul may thrill to new aspirations, and, lifting himself up from the lethargy of the senses, he may learn of his divine birthright, and set himself to work to obtain it. The prodigals are called from feasting upon the husks of swine, and repenting, they turn their face to the Father's house. It is a long and wearisome road, and there are many stumblings by the way. The path is devious, or we make it so in our blindness; but the angel guides are patient and faithful; for they see the end, although to us it may be, according to our darkness or the thickness of our vision, ever like a vanishing point in the distance.

The earth and earthly conditions are prolific of deceptions. The rays of truth descending from heaven are warped aside, or refracted by the vapours of the earthly state; the lower the mind receiving them, the more they become warped or changed, until the state of the lowest man, as regards the light of truth, differs as much from that of the angels as the obscurity of night differs from the clearness of a perfect day. The light from the "new heaven" shines upon all, but all do not receive it alike. Some receive it only to transform it in themselves; it becomes immersed in their darkness, and re-exhibits itself, after the transformation, in the deformity of fanaticism, or some fantastic perversion, of which the *ego* is in the centre and God in the circumference.

"I am the great and specially selected apostle or disciple—hear ye me! I possess all truth, and am appointed your leader!" is the cry of these egotists. It is only because of the perversions of truth that there is bewilderment on earth from such an *olla podrida* of teachings, until the simple and unlearned are like sheep without a shepherd, hearkening to many calls, and knowing not which to follow. Those of the very simple, who follow, even if only literally, the teachings of Jesus, pursue by far the safest path. They, at least, preserve the purity of their souls, and it is better to be even ignorant in the estimation of the world, and clean of life, than learned and foul.

It is only by lifting oneself up above the deceptions of the lower conditions of life—only by going through a course of purification, by obtaining a complete mastery over the merely animal nature, and becoming emancipated from the dominion of the senses, that we may at length come into the pure light of truth, and solve the mysteries of Wisdom. This is the grand lesson of our age, the lesson the angels are thronging to earth to teach, the meaning of the permission we have received to "commune with the dead," to pass through the gates of death without dying, and study the mysterious secrets of life. Wisdom waits to unlock all her treasures for those of her children who have qualifications entitling them to possession. We are called to "come up higher;" but we must don our wedding garments if we would go in to the feast. Those pure robes of the spirit are to be obtained only through dire sufferings, chastenings from the hand of a loving Father, who thus gradually removes all veils between Himself and us, ere He shines before our perfected spirits in the full effulgence of His divinity. Our upward steps are taken with pain, for each one will cost us a portion of the old self, which must be shed off as the serpent casts his skin, garments of heaviness and darkness. These processes are multitudinous, and may not be accomplished except through the lapse of years. For some it is necessary the process should be continued even in the spirit-world; for others—and these may perhaps be called the most blessed—it is completed on earth, and they pass at once into heavenly beatitude.

We take in for purposes of sustenance the food we like: if grossness and animality predominate in us, our food is gross. We also feed our souls upon good and truth, or falsity and evil, according to our natures. We digest and assimilate spiritually as well as physically;

and as gross and corrupting food will eventually cause disease in the body, so the soul becomes diseased by appropriating evil instead of good, falsity instead of truth. As after a change of food, we still have to suffer from the disease engendered during the time of ignorance when we fed coarsely, so although myriad souls have begun to feed upon the truth and good which belong to the New Heaven and the New Earth, yet soul-diseases are rampant, and we question with ourselves if we have profited by the heavenly manna lately so lavishly distributed amongst us. Yes, we have profited, if only so far as to have our eyes opened to our own deformity. Like the Israelites of old, also, we have to learn the proper times and seasons for feeding upon our manna; we have to learn how to prepare it; and we have to learn how to prevent its becoming spoiled; or how to prevent that which is good and true when it descends from heaven, becoming perverted into evil and falsity, after falling upon the unclean earth of our minds.

God, like the sun shining in the heavens, is ever sending forth to earth the rays of eternal and immutable truth to man, however the human kaleidoscope changes in the revolutions of time; and to him the truth, though it is as old as God, and eternal, and immutable, seems ever new. But in the magic mirror of knowledge he beholds the mental possessions of past generations, and discovers that the truth newly coming to him, was much of it known to the ancients, and is old truth, or rather is eternal and unchanged. Like some treasure covered by the *debris* of rapidly succeeding races, it has lain buried; but with skilful hand, he exhumes the long lost store, and bringing it to light, compares it with modern possessions, a comparison fruitful of serviceable lessons. Humanity revolves in circles—God being the centre of life—as planets round the sun, carrying out the grand and sublime plans of His wisdom for the offspring of His Being; and He, the Producer and Father of our Spirits, the divine part of us, will not fail in the long procession of the ages, to cause each one of us to properly receive the light of His wisdom as we approach the end of our journey. Our short, forward steps are made day by day, as infants struggle onward to reach the strong, protecting paternal arms held out to receive. We are following in the footsteps of myriads gone before us into the upper regions of light and blessedness, where the Father is known, and all are

one with Him. All are linked inextricably together, those who follow with those who have preceded; spirits with man; the spirit-world with the natural world. By endless gradations, link within link, sphere upon sphere, the chain of human life extends from the lowest point it can reach to the highest, or the throne of God. Contiguous spheres act and re-act most potently upon each other. Hence the sphere of spirits nearest the earth, which is necessarily composed of beings of a material, earthly, or unpurified nature, possesses the greatest power over earthly minds, or such as have not by purification become spiritualised. For this reason, much that in our ignorance we once received as true and good, because it came to us from some spirit, a more enlightened reason has found cause to reject as false, producing only evil and uncleanness. Dazzled at first by the apparent power suddenly placed in our hands of obtaining all truth from those we deemed must possess it because they had become spirits, we failed to perceive that by the same royal and easy road, along which good would come to us if we were worthy, evil might also come, if our spiritual condition were such as to attract it. We have been ready to place ourselves, reason-blinded, at the feet of all mediums, whether their spiritual rank was obviously beneath or above us. We have not recognised they were mortals like ourselves, and unpurified, perhaps grossly ignorant. In the beginning, some of us, unknowingly, drank our truth from befouled streams, whose source was in the darkened mentality of some spirit too near the earth to be qualified as either guide or teacher. We have learned that the more elevated souls amongst us may become teachers and aids to those of our spirit-brethren who are yet clinging to the dusky rim of our planet, still mentally immersed in its darkness; and that we may not drink of the pure truth which flows from heaven, until purified by sore trials and chastenings, we may have been spiritually lifted above the lower spheres of spirits, and transformed somewhat into the likeness of the angels. We perceive in the light coming from the "new heaven," the grand necessity for self-purification; that the earth, the animal nature, and self must be conquered and trampled under the feet of the spiritual man, who after being born within us, must pass through infancy and childhood, before he can attain the stature of a man, that is of an angel: and that these successive growths are marked by vicissitudes, trials, and dire conflicts of a spiritual kind. We learn

that the power of open communion with the "dead" may prove a fearful snare to the unregenerate man, and drag him lower instead of lifting him higher; that mediumship and what it produces, should not be the only goal of all our efforts, but may be used as one road to the true goal if we follow it prayerfully and watchfully. We learn that there is a something higher and better than mere mediumship, but to which it may lead, if we do not lose ourselves irrevocably upon the field of its deceptions, pleasing ourselves too long with its self-flatteries. If we are contented to remain only in the ante-chamber, we may lose our chance of entering into the presence of the King in the interior of the Temple. Marvels are for the childish mind; and the signs and wonders of mediumship become as nothing to the perfected being risen above them into the plenitude of the spirit; knowing all things, and holding the mastery over nature,—a god-man, possessing all power, but too meek and merciful, tender and loving, to be willing to crush a gnat. That man or woman who has risen above the trammel of the flesh, whilst still bearing it on the earth, and to whom it is no veil; whose spirit holds unrestricted converse with exalted beings of another world, beholding their faces and the scenery of their world consciously, daily, hourly; whose life on earth, to attain such a state and to exercise such transcendent powers, is passed in purity, borne on the bosom of the Infinite, as a lily on the breast of a stream, receiving deep down in the depths of his soul light from the Father's face, and exhaling his being in the fragrance of good works; a pattern after the likeness of the divine man, Jesus; such a man or woman has become independent of mediumship and its more clumsy expedients. Such are to all intents and purposes already emancipated spirits, freed from the grossness of the flesh, though still wearing a spiritualised envelope, tangible and visible on the material plane and are the perfected children of the new heaven and the new earth. The spiritual processes of growth into this state are slow and difficult. Before such bliss can be tasted, such a heaven of eternal peace and rest be gained, a long season of constant warfare with that old serpent, the devil, must be gone through. Self, the world, with its deceitful fascinations, and the luring wants and necessities of a body pampered according to the requirements of a false state of society, must be put aside habitually, with a firm and unrelenting purpose. Ofttimes the victory may not be won without complete

isolation from society, for many of us require such external helps towards perfect conquest. To this state the practice of a pure and holy mediumship may lead, especially if it is self-denyingly exercised for the spiritual good of others; but an external and worldly mediumship, exercised for self-advantage alone, cannot produce nor bestow it. As such mediums, we may bear about us a body still gross, and unchastened; a weight pulling us ever back towards the earth; a veil through which only the semblance of truth may be dimly perceived; a trammel to the ethereal freedom of pure spirit. The plane of such a mediumship frequently becomes an arena for the manifestation of disorderly and mischievous, deceitful and personating spirits, who flatter the self-love of the unbalanced medium, and sooner or later are the cause of some disgraceful downfall.

It is a law of creation that the natural man shall give birth to the spiritual, and such births are ever silently going on round us. The humble brother and sister at our side, with faces scarred by Time's rough handling; with the unmistakeable signs deeply written upon their features, of many sorrows and many sufferings meekly borne; upon whom resignation has obviously laid her quieting, peace-giving hand; who in the stillness of a pious content pursue the even path of duty, accounting themselves nought; lowly individuals who attract no attention to themselves, but sensitively shun observation, distinction, or applause: in such the spiritual man has doubtless struggled to his birth, and is toiling for his crown, "day in day out," never ceasing from his labours; refreshed and rewarded by joys no tongue may tell, which may not be seen by the outer eye, for they are of the inner man, bestowed by the angel-givers of peace. It is blessed to think that myriads of such *spirits*—spirits still embodied—in all stages of growth towards angel-hood, daily jostle us in the paths of life. They belong to all classes, and to all sects; even in some of those who still stumble and fall, the spiritual man has already had his birth. With our short sight we may deem such an one still unredeemed; but God, who sees deeper, perceives that his failures are but evidences of the difficult battle he is waging, and in which he will surely eventually conquer. We should be merciful in our judgments of each other: an emotion of pity, interest, and yearning sympathy towards a struggling brother or sister whose career may seem dark, will go forth in

some form of blessing to the suffering soul, and we raise ourselves by such a love nearer to Him who died to bless humanity.

As each one of us purifies his body, bringing it into higher physical conditions, until the earthly tenement becomes a spiritualised tenement, harmonising freely in its every atom with the purer necessities of the inborn spirit, we throw off purified substances which make a higher ground, or earth, for souls who are to succeed us, and become insensibly the means of progress and elevation to others. We pass on, leaving the world better than we have lived in it; and the bodies we have learned to lay down, as Jesus laid his body down, will become dissipated as spiritualised substances, floating down the stream of Time for the use of beings of a higher order, who in their turn are to people the earth. All things are to be made new in the development of the ages to come: the atmosphere about our planet, the very earth, will become changed, refined, and sublimated; and we, its human inhabitants, are aiding, each in his own way, the great processes of the marvellous change which is elaborating the physical "new heaven" and "new earth," whose spiritual counterpart is possessed, even now, by each man who rises into his heavenly heritage as a son of God. In this kingdom, woman takes her places of equality with man, inheriting also the crown of divine sonship, and becoming the god-woman by right of her completion in her counterpart, and he in her, the two in one, being the image and likeness of God.

In this perfecting of the human race, the earth will be filled with paradises: each man will be after the likeness of the Lamb, and each woman after the likeness of the "Bride, the Lamb's wife." The Lamb will be the light of the heaven and the earth, and all will be written in his book of life. The Spirit and the Pride say—"Come!" "And whosoever will let him take the water of life freely!"

April, 1881.

Correspondence.

[Great freedom is given to correspondents who sometimes express opinion diametrically opposed to those of this Journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

THE KABBALAH.

Sir,—As a general opinion prevails that I am the author of the papers on the Kabbalah, signed M.D., I beg to state that I am not, nor have I any idea who is. I know very little about the Kabbalah, and I cannot say I always understand the papers signed M.D.

GEORGE WYLD, M.D.

ALLEGED PERJURY.

The last has not been heard of the Fletcher case.

Last Saturday, at Bow Street Police Court, Mr. Edward Lewis applied for a summons against Mrs. Hart-Davies, on three assignments of perjury. Firstly that £10,000, the stated value of the goods, was preposterously high; secondly, that the letters of Mrs. Hart-Davies in reply to those of the Fletchers, had been taken by the former from the house in Gordon Street, and she had denied it on oath; and thirdly that one of her statements in regard to the divorce case was not true.

Sir James Ingham, the sitting magistrate, was a long time deliberating as to the question whether the charges were relevant to the issues of the trial of Mrs. Fletcher, but finally he granted the summons.

Some of the daily papers on Monday contained notices of the above application, and gave some of Mr. Lewis's allegations in support of his application, but omitted the prolonged objections of Sir James Ingham to granting the summons. Indeed it was not published that he raised any objections at all.

SEVERAL of our Correspondents seem to be unaware that newspapers must not comment upon the merits of law-cases, while they are before the courts, and undecided.

SPIRITUALISM IN MARYLEBONE.—Last Sunday evening, at the usual weekly service of the Marylebone Society of Spiritualists, Quebec Hall, Great Quebec Street, Mr. Mac Donnell delivered an address on "Our Christian Mission," wherein he advocated the doctrine of non-resistance, and spoke against some of the social vices of the day. Next Sunday he will give a discourse on Earl Beaconsfield. On Tuesday, at 8-30 p.m., Mr. J. Veitch will lecture on "The First Crusades." Admission free.

THE SPIRITUAL NATURE OF MAN.—No one has ever seen attraction, repulsion, cohesion, gravitation, or any of the forces or laws of nature, and yet their existence and influence is never questioned by the scientific world, because their effects are everywhere made manifest. If I see a footprint in a room or on the sand, I know at once whether a man or animal has been there. I do not require to see the creature who has left this trace of his presence—the result assures me of his existence. Even so surrounded as we everywhere are by innumerable footprints of spirits we need not to gaze on the soul with our bodily eyes to demonstrate its existence. The very fact that the memory survives all changes which alter the body, ought in itself to be a sufficient argument in favour of the spirit's independent identity. If I remain a thinking, living being, capable of enjoying reminiscences of my childhood, when I have a totally different body to the one I owned when a child, does not this prove that I and my body are distinct? I am the man—my body is my house, or my wearing apparel. I can change my place of abode and my garments frequently, and yet remain precisely the same person.—W. J. COLVILLE.

THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

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